



SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PARTRIDGE AND BRITTON, PUBLISHERS AND PROPRIETORS, NO. 300 BROADWAY—TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. III.—NO. 40.

NEW YORK, SATURDAY, FEBRUARY 3, 1855.

WHOLE NO. 144.

The Principles of Nature.

PROTESTANTISM AND PAPACY.*

BY W. S. COURTY.

Previous to the Protestant Reformation the world lay bound in the chains of a superstitious theology and a despotic ecclesiasticism. A gloomy and impious bisected hierarchy of civil and religious rule then spread over that portion of the globe which has since been so brightened by the sunshine of science and civilization. By virtue of a pretended authority emanating from the Supreme Ruler of the Universe, and issuing into the world through the Pope, as his vicegerent, one half of the world was consigned to a spiritual and temporal slavery thorough and absolute! No man presumed to think for himself; no man dared to pass beyond the pale of dogma established by the Church. All he had to do was to pay the stipend and believe. The Pope dictated faith and prescribed conscience, and at the same time exercised an iron jurisdiction over the civil behavior of the people. All individual right of free thought and inquiry, action and conscience, was utterly ignored or repudiated as heretical and diabolical. The free man was a traitor and the man of science a heretic, and both were dealt with accordingly; for those were the days of the rack, the thumb-screw, the iron boot, and the dungeon! Nations and individuals were, bodies and souls, delivered over to a hierarchical despotism unparalleled in the annals of the world, except, perhaps, by the Jewish law and ceremonial! Of course, under such a compound temporal and spiritual thralldom, there could be no National or Individual thirst—no outgrowth of the essential capabilities of man. He lay prone under the weight of the Atlantic of oppression that rested upon him. He was manacled, handcuffed, blindfolded, and reduced to an automaton, or almost to the level of the ox he drove. But the great heart of Humanity has, in all ages, beat with a deathless impulse against the imposition of arbitrary authority over the free thought and sovereign conscience of man. Immemorial despotism never has, nor never will crush out of him the living element of freedom. Civil and Spiritual tyranny, in all their varied and sometimes unsuspected forms, are transient and perishable—are but the creatures of an hour, while freedom, the normal state of mankind, is an everlasting law. Not long do kings and priests trample on the necks of men, until that living sentiment of liberty, that ever stirs in the heart of man, protests against the wrong, and works out, in various ways, his redemption. It disclosed itself preëminently in Luther's case. He affirmed for humanity "liberty of conscience and the right of private judgment" against this arbitrary papal supremacy and power. He protested against the high-handed and iniquitous assumption of authority over the individual conscience and judgment by the Pope and the Church, and manfully rebelled against the politico-ecclesiastic organization which undertook to regulate his civil behavior and coerce his action. He formalized and announced a grand principle of Human Nature and Progress, which, perhaps, more than all others, has carried the world forward in its sublime and beatific destiny. "Liberty of conscience and the right of private judgment"—the antithesis of spiritual tyranny, not a transient expedient to break up an usurped dominion over the individual conscience and to set the votary free. It is not a phenomenal evolution cast up or thrown out by the turbid surges of theologic polemics or ecclesiastical insurrections; it does not depend for its validity and efficacy upon particular and fortuitous conjunctures of Human affairs; it is no scholastic subtlety too learned to be understood; it is not an alternative expedient resorted to only in days of more threatening and oppressive aggression—but it is a fundamental principle of all Human development, excellence, and progress. The right of Private Judgment is constitutional law of our organization—part of the mathematics of the universe; and as such intrinsically omnipotent, universal, and everlasting. Moreover, like all true principles affecting the nature and destiny of man, it has an inherent force and efficacy—an incessant *conatus* to announce itself and produce its beneficent results. It never wears nor sleeps, never tires nor falters. It requires no armies and navies to vindicate and enforce it, for though for a time it may be overrun by the myrmidons of despotism, yet the principle sooner or later asserts itself, and in time overcomes all obstructions. It has an essential and vital power—living spirit, that perpetually and irresistibly operates to reduce to naught the most stupendous resistance and antagonisms. Such is the Protestant formula—the platform upon which Luther stood. What are its essential claims as a scientific verity? What is its spirit, its scope, and its depth? What, in brief, have been its issues in times past, what its operation in the present, and what promises does it bring us for the future?

These are queries that it were impossible for me adequately to treat of within the compass of a single lecture. I would exhaust your patience were I to attempt to say but the half that could be wisely said on the subject. I will therefore compress my views into as narrow and brief a channel as I can.

* A Lecture delivered before the congregation assembled in Dodworth's Academy,

Sunday evening, Sept. 8th, 1851.

No one will deny that man has a natural and divine right to the free use and exercise of each and all his faculties and powers, passions and capabilities, limited only by the law of their own natures, and the just and equal rights of others. Every faculty, passion, and power is given for use and exercise, and all their appropriate elements and objects are abundantly provided in the external world around us. The possession of these faculties carries with it, of course, the right to the use of those elements and objects, as the faculty of sight carries with it the right to the use of the light of day. We can neither dispossess ourselves of those nor can we alienate the corresponding rights growing out of their possession, any more than we can by title-deeds convey away our own lives. All our natural rights, therefore, growing out of our natural endowments, are *in se* inalienable, and every attempt to make them, or any of them, a property or the basis of a contract, is suicidal and monstrous, and redounds only to the shame and reproach of the party attempting it. Hence it is not only beyond our power to barter away our birthright, but it is our undoubted right and duty to use and exercise all our faculties upon their legitimate objects, up to the measure of their capacity, *provided* that, in so doing, we take good care to do so at our own cost, and not in any way interfere with the exercise of a like right by our fellows. This freedom is the indispensable condition of all development and progress, and, with the scientific limitation aforesaid, is the fundamental law of all social and ecclesiastical order—the normal status of the race, while all arbitrary, coercive, and restraining authority or influence, of whatsoever character, is atheistical and diabolical. The Protestant programme installs man in this prime right of his nature, awarding to his faculties the right of free inquiry, the formation of his own opinions, the exercise of his own judgment, and the undisturbed pursuit and repose of his own conscience. It resists and denounces all foreign interference, and protests against the impositions of creeds, opinions, Scriptural interpretations, theological tenets, or any prescribed form of conscience as an usurpation and tyranny; and it implicitly inculcates the duty of every individual's inquiring for himself, instituting his own investigations, drawing his own conclusions, and forming his own conscience. In doing so the Protestant Reformer but follows the dictate and law of Nature, which, giving the power or faculty, gives also the right to, and the means of, using it; and, what is more, imperatively requires the use of it at our hands. An endowment carries with it the right to exercise it, and the right to exercise it carries with it the duty of exercising it. Hence in the light of this revelation, no man can be excused from the normal exercise of all his powers and faculties. God requires it at his hands; and it is no less demanded by his own development and happiness. Accordingly, under the Protestant formula, no man is to be let off from thinking and inquiring for himself, to the extent of his abilities, on all questions affecting his well-being and destiny, exercising his own judgment thereon, and forming his own opinions. It is in the nature of things impossible to cast this duty upon another, inasmuch as other can not take upon himself the consequences to you of his error and mistake. You must yourself pay the penalty. During the middle ages the Priests who buckstered opinions and supplied the people with theological commodities of every kind, ought in justice to have given them indemnity, that no harm should befall them from their belief in, and a life according to, their teachings. They ought to have insured their salvation, or have been made to take all the risk and pay the penalty themselves. If things did not turn out as they taught, they are the ones that ought to have been burned in their fabled hell's fire, and the deluded and stupefied votary have gone scot-free. It was not his duty to find these things out, and where there is no duty there is no responsibility. But Nature does not recognize such a compact. She does not allow her decrees to become a party to it, but declares that each individual shall himself be held inflexibly accountable for the use and exercise of all the faculties with which she has endowed him. The responsibility can not be shirked, nor can the duty be neglected and the talent laid away in a napkin or buried in the earth. The true Protestant, therefore, investigates for himself, thinks, and reasons for himself, forms his own opinions, and takes care of his own conscience, without submitting to the dictation of man, spirit, or angel. In all matters of conscience, and religious belief, and worship, he claims and pronounces his "Individual Sovereignty," so enjoyed as not to trench upon the like sovereignty of others. But on the other hand, he who seeks to arbitrarily impose his religious convictions upon another, either by civil or ecclesiastical authority, clerical dogmatism and anathema, the proscription of Public Opinion, or by any other undue means or influence whatever, has the spirit of Popery in him—is himself intrinsically a Pope, no matter how loud and vehemently he rails against the beast with seven heads and ten horns; and he who accepts the dogmatic religious teachings of others, without free inquiry and the exercise of his own best judgment thereon, is a genuine disciple of Popish rule! The principle is the same in all, whether practiced at the Vatican, in the Mosque, the Cathedral, the Protestant Churches, or any of the religious associations of the times. The love of, and disposition to, dictate

and rule in religious concerns, a contempt and disregard of the religious opinions of others honestly entertained, partakes of the spirit of despotism; and all bigotry, intolerance, illiberality, and persecution for opinions' sake, whether they exhibit themselves in inquisitions, racks, and dungeons, or by clerical rebuke, and anathema, and sectarian vilification, and abuse, is of the very essence of Popery and the irreconcileable enemy of all religious freedom and liberty of conscience. Whoever is intolerant of the religious views of others, overbearing and domineering in his treatment of their convictions, and denunciatory in his behavior toward them, has Popery in his heart, and incessantly belies his Protestant profession of liberty of conscience and the right of private inquiry and judgment.

The Pope principle—that very animus of spiritual rule, or the arbitrary authority of one man, or set of men, or of a church establishment, over the faith and conscience of the people—is by no means extinct in the Protestant world, and the counter-principle of religious freedom universally installed. It is not true that the Romish hierarchy is the only religious despotism in the civilized world, and the Pope the only spiritual tyrant. It is not true that the Papist thralldom obtains only in Catholic countries and communities, and that the Popish Priests are the only arbitrary dictators of religious faith and conscience. It is not true that the Catholic is the only victim plundered of his rights of conscience, faith, and worship by a religious usurper, and consigned to the dungeon—the "bottomless pit" of spiritual slavery. The Pope practices the business on the sublimest scale, and possesses the most magnificent appliances and the most efficient and vigilant police to carry out his impious encyclical behests, and openly avows it as a cardinal tenet in his infallible creed. "There are manifold other spiritual autocrats, in Protestantism, who professedly repudiate this authority, are nevertheless really in spirit Popes, and practically adopt and carry on the Pope's internalism! They dictate creeds to their willing subjects; learnedly interpret for them their Sacred Books; decide for them doctrinal problems; settle disputed questions of faith; solve their conscientious scruples, doubts, and difficulties; take charge of their religious behavior; watch over their piety; direct their thoughts; furnish them ideas and arguments; decree their conduct on all occasions, and supervise their lives. They are passionately led by his authority and influence, and as they habitually neglect the great duty required of them by the Protestant standard, they become more and more debased and slavish. On the other hand, the *aflatus* of priestly rule, and the tame submission of the victims, daily more and more inspire the Spiritual Instructor with a haughty and supercilious love of dominion, an exalted idea of his function and mission, and to make him more and more a Pope! Should any of the subjects not yield their faith to his dogma, but rebel, and, exercising the right of free inquiry as Luther did, defect from the orthodox standard, and strike out new paths for themselves, forthwith the Protestant Pope is down on them, first with cautions, threats, and reprimands, then with denunciation, anathema, and excommunication! They are cited before the session, overhauled, and cross-examined, and reclaimed if possible; and if not, they are cast forth, and denounced, and persecuted as heretics, skeptics, infidels, unbelievers, atheists, etc. This is matter of common occurrence with the churches and sects of Protestantism around us. Do we not daily see them issue their bulls and fulminate excommunication and anathema against those of their number who dare to think for themselves? Do we not daily witness their Popish vindictiveness and persecuting spirit? There is alive and current among us specifically the same spiritual tyranny and oppression which drove Luther to assert the rights of conscience and the right of private inquiry and judgment, and specifically the same divine rights are yet constantly asserted and vindicated against this tyranny! Yet, strange to say, neither party seems to observe that their relations to each other are substantially the same as those of Luther and the Church of Rome, and that the conflict involves precisely the same principle of spiritual freedom for which he contended—that it is the same contest, five hundred years old, of Tyranny and Slavery on the one hand, and Freedom and Individual Right on the other! All the religious disputes which cover the land from one end to the other, and embroil the sectarian world in vindictive and acrimonious strife, when analyzed, are at bottom nothing more or less than the old quarrel about the rights of conscience, private inquiry, and judgment. In all the sectarian aggressions and crusades, forays and onslaughts, on the one side, and the protestation, resistance, and recriminations on the other, this is *really* the point at issue, and the gist of the squabbles! No one who thoroughly understands the Protestant platform, and apprehends its spirit and scope, can fail to see the Popish principle displayed and acted upon weekly in our pulpits, and appearing daily in our sectarian prints. He can not fail to see it exhibited and go forth in clerical proscriptions and denunciations, orthodox pronunciamientos, intolerant and domineering creeds, and in tirades of sectarian abuse! Were our spiritual vision opened, we could see the great red dragons standing at the doors of many of our churches, gnashing their

teeth and stamping, and ready to devour the male child as soon as born. We could see the scarlet lady parading our avenues in state, and see the crimson day of St. Bartholomew and the fires of Smithfield around us! It is matter of wonder, that the very clergy, the churches, and sects who boast of their fidelity to the principles of the Reformation, and who pretend to respect and guarantee the rights of conscience and the right of private faith, are yet notoriously delinquent in the practice of these same virtues. They are the most bigoted, intolerant, and abusive. They preach religious liberty and toleration; freedom of opinion and conscience; the right of the individual freely to investigate for himself all scriptural doctrines and matters of faith; and they professedly recognize his right freely to promulgate the results of his investigations and studies, by speech and by the press, or by whatsoever other means he chooses, provided he does not trench upon the equal rights of others; yet their practice is in perpetual violation of this doctrine, and daily belies their professions. If those who do exercise the right of free inquiry arrive at conclusions different from theirs, they inveigh against them, and denounce them as heretics and infidels, have no fellowship with them. They oppose and denounce all other sects, and in the name of liberty of conscience and the right of private judgment, persecute them to the extent of their power and influence! They do not break nor lacerate the bodies of their sectarian opposers by any physical appliances as of old; but they set on them a moral persecution, and vilify, and stigmatize, and malign them as far as their influence goes, believing that God will do the rest for them hereafter, by consuming them in eternal flames—postponing the fagots and the fires to the other world! What is this but a *spirit which erected the Inquisition, and the auto da fe* Rogers at the stake? The orthodox sneer, the sectarian sarcasm, the clerical rebuke, and the bigot's censure, is the same imp of darkness that consigned Galileo to the dungeon, and assassinated the innocent Huguenots. The spirit of persecution runs through all the sects. It characterizes their pulpits, their press, their literature, and their philosophy. It is a strife to rule the consciences of men. It is all a war for religious freedom. Each priest or preacher, so far as he can, plays the Pope over the conscience and faith of his parishioners; for whatever pretends to influence, direct, or control the conscience and religious faith of others is *ipso facto* a *bona-fide* undeniably Popery!

No one need be told of the immense dominion the Protestant clergy have over the consciences and faith of the people, and of the vast moral power they are thence able to wield. It is second only to the reign of the Papal hierarchy. But, without, it is an undoubted and significant fact, not generally apprehended as important, that it is not so much *their* fault, as the fault of those who tamely surrender their conscience and faith to their guardianship and supervision; neglecting the great duty devolved upon them by the Protestant principle of thinking for themselves and forming their own opinions. Where there are willing slaves, there are always willing masters. Many a despotism is perpetuated immemorially by the criminal neglect of the injured and oppressed party to assert its rights. They are the ones who ought to see to it—whose business it is to protest against this unwarrantable assumption of authority over them. Their case, as regards their religious rights, is paralleled by the present condition of women as respects their civil rights. They are the ones to assert their freedom and equality, and install themselves in their natural and social rights and relations; and so long as they fail to do so, their "lords" will continue to lord it over them, and demand service, and obedience, and honor at their hands! Where right is concerned, grace in the one case and gallantry in the other are impertinences.

The Protestantism of Christendom is, therefore, only a half-way Protestantism. It dethrones the grand Pope and supplants his imperial reign by a multitude of little Popes. It temporizes, tamps with, and surrenders the principle of spiritual liberty avowed and claimed by Luther. It is an unnatural alliance—a cross between spiritual despotism and spiritual freedom. It is but a subdivided Popery. The true Protestant is he who continues to protest; who demands exemption from all church influence and church establishments; from all ecclesiastical restraints and constraints; from all spiritual dictation and clerical proscription; from all interference in his religious concerns; from all assumptions of authority over his conscience; from all orthodox sneers, libels, and maledictions; and from all sectarian abuse, contumely, and reproach.

There is no more subtle principle in the world than the despotic principle. It insinuates itself into the heart of man when he least suspects it; and influences his conduct when he sincerely believes that he is strictly fulfilling the behests of Justice and Equity. It has a strange delusive power, and seems to blindfold the man it wants to use for its purposes. The greatest advocates of freedom are sometimes the greatest tyrants without knowing it. Some have been so long accustomed to dogmatize on religious subjects—so long accustomed to the pride and authority of spiritual rule, that the dictation and imposition of opinions have become a sort of prescriptive

the gospel of spiritual freedom it professed. The history of Protestantism equally with the history of Catholicism is polluted with blood—shed, too, beneath the banners inscribed with "Liberty of conscience and the right of private judgment!" No sooner had the early Protestants who espoused the cause of spiritual freedom, rid themselves of papal inquisitors and chains, than they commenced inquisition and persecution on their own account. They organized church establishments formed creeds, constituted ceremonials, and impudently demanded conformity and obedience thereto. Following in the footsteps of their illustrious predecessor, they allied themselves to the civil power, and applied it on all occasions to enforce their canons and decrees. Of course they got up an arbitrary standard of faith (all standards of faith are arbitrary), and tried all men's consciences and belief by it, and incarcerated or burned them if they fell short or went beyond it. Then, again, when this new tyranny became so stringent and cruel as to reach a climax in the putting to death of heretics, there was a new Protestant—a reassertion of the rights of conscience and private judgment, by the oppressed and persecuted, and a new and separate church organization, a new creed and ritual, which, by-and-by, repeats the same story of religious authority, aggression, and persecution! Henry VIII. had scarcely breathed from his polemic and diplomatic battles with Pope Leo X. for religious liberty, until he commenced the indiscriminate persecution of thousands for their religious faith, and burned Cranmer and Rogers at the stake! Calvin had scarcely laid down his pen from fiercely warring for the rights of conscience, when he turned around and burned poor Servetus to death over a slow fire for repudiating the Divinity of Christ. The Puritan flying from religious oppression in his native land to a cheerless wilderness beyond the ocean, to secrete and enjoy the rights of conscience, faith, and worship, remorselessly persecutes the Quaker and the Episcopalian. This is the uniform history of the Protestant sects. I am not able to point to a single exception. If there is no overt act of oppression and persecution, the spirit of persecution is everywhere disclosed in their bitter controversies, their exclusiveness and intolerance, and their mutual denunciations and recriminations. If there be any who have strictly adhered to the Protestant standard, and followed up the line of equity without growing into spiritual power and authority, it is because they are yet in the weakness of infancy, and feeling the oppression of their Despots, they still appreciate the liberty which Protestantism promises, but never imparts. Spiritual tyranny is always the same, in whatsoever form it appears. The same principle underlies and governs all its mutations and transmigrations. The history of the sects is everywhere the same—a struggle for proselytism and ascendancy; grasping after spiritual power and dominion over the faith and conscience of men; mutual hatred, vilification, and calumny. Protestant and tolerant when weak, and papistic and persecuting when strong!

But let us turn our attention to the tendency, operation, and final issues of the Protestant formula. We have said that it is a *living and eternal principle, and operates continually and at all times and places*. It is a constitutional law of mind, and can never be abrogated or superseded. Had it been a mere conventional *ipso dicit*—a mere temporary expedient—it had ceased to operate long ago, with the causes that brought it into existence. It would then have been laid aside upon the over-

SPIRITUAL TELEGRAPH.

S. B. BRITTON, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, FEBRUARY 3, 1855.

SECTARIANISM OPPOSED TO HUMANITY.

On Saturday evening last we delivered a lecture in the Methodist Episcopal Church of Bridgeport (our present place of residence), for the benefit of the suffering poor of that city. We had offered our services in this capacity and the reverse, and is a means and law of disunion and separation. It guarantees every man his own peculiar conscience and private faith. It requires of every man the legitimate use and exercise of all his faculties, in the investigation of the great problems of his destiny, and the formation of his own opinions thereon. It tends irresistibly to the most radical Individualism, and inauguates every man in his constitutional manhood and independence. The private judgment of every individual, when exercised in freedom on speculative articles of faith, or the dictates of conscience, will more or less differ, in virtue of their different organizations, powers, associations, etc.; and the principle in question awards each the right to differ, and to retain and act out his own conclusions at his own cost. When we advert to the infinite individualities of men, and consider the Protestant formula as securing to each the right to ultimate or carry out his own individuality in the matter of his religious belief, it is easy to see where the free exercise of this right of conscience and private judgment will land the religious organizations of the present day. Submit, for instance, a doctrinal tenet or article of faith to half a dozen unbiased minds, and let them severally exercise their private inquiry upon it, and each draw his own conclusion, and then compare notes; it will be found that no two will precisely agree; one will view it in this light, and another in that; one will deny it, and another will affirm it; one will reason thus, and another so; one will introduce an amendment, and another will strike it out; one will refer it to the pastor, and another will move it into committee of the whole; one will lay it on the table, and another will vote it through, etc., etc. If the proposition should not be very speculative and abstract, they may perhaps agree in the main features, but they will differ as to the details; but so long as it is not a scientific demonstration, their private judgments will vary; and to compel them by any external authority, even in the gentlest degree, to unanimity of sentiment in the smallest detail, is a surrender of the principle of liberty, and a plain violation of their several individual rights of conscience and judgment. On the other hand, if one of these half dozen should preposterously undertake to investigate and decide for the other five, they refusing or neglecting to do so for themselves, and he should accordingly decide it, and impose his decision upon them and coerce their obedience to it, we would have an illustration of the Popish principle, against which the Protestant world pretends to be arrayed in quarreling and uncompromising hostility! In the former case, they are separated and sharply discriminated from each other by their several independent opinions or private judgments, growing out of their several peculiarities of organization, education, associations, etc.; and while they preserve and act out their distinctive individualities in matters of religious belief, they can never unite and amalgamate in any religious compact; and only by agreeing to disagree could peace and harmony be attained. Whereas, in the latter case, the assumed dictation usurped authority. Protestantism has no bond! It is essentially disintegrative, dissolving, dismembering, and individualizing, while Popery is aggregative, combining, and centralizing. The inevitable tendency of the former principle is to disorganize and disband all religious combinations formed on the basis of speculative belief, and to dissolve all ecclesiastical organizations. It strikes at the root of all sectarianism, and is utterly incompatible with every species of spiritual and ecclesiastical authority over the individual. It emancipates him from every description of clerical influence, spiritual dictation, sectarian calumny, orthodox censures and sneers, and wholly disenthralls him from the bands and odium of bigotry and prejudice. When it comes to be truly applied in all its scope, it is the most radical and revolutionary doctrine ever announced to the world. It saps the foundation of every religious hierarchy and ecclesiastical institution on the face of the earth that in any way claims authority and influence over the sovereign judgment and conscience of Man! It lifts him from the slough of Papal slavery and ignorance, where he vegetates in apathy and blindness, and installs him in the right and duty of thinking, and judging, and acting for himself. Suppose, for instance, that the members of one of our orthodox churches were free from educational and acquired prejudices, and each and all of them would at once undertake, free from all extraneous influences, to examine their several articles of faith for themselves, and continue the investigation independently, until they had each come to his or her own conclusions, would not such a process introduce into the Church a vast variety of opposite opinions? Would it not thoroughly break up the unanimity and identity of their faith, and invest each with his or her own private judgment on the questions submitted? Can it be supposed that they would all arrive at the same conclusions, and believe precisely as they do now? Furthermore, should some one or two undertake to overrule the others, and impose upon them, as the absolute truth, their private judgment, and compel them by their authority, position, or influence to act out that belief, they would be regularly carrying out, in substance and in form, the Popish principle. But, on the other hand, if each were suffered to retain his own opinions un molested, and allowed to ultimate them in his life, so far as not to infract the like privilege of others, they would each find all be carrying out the true Protestant principle. Protestantism invests each man with entire sovereignty in the realm of religious faith, and requires of him the normal exercise of that sovereignty within the bounds of equity. Hence it is obvious that the true Protestantism is fundamentally inconsistent with all sectarian creeds and organizations, all ecclesiastical bonds and obligations, the only cement of the current sham Protestantism being the Popery it contains.

It might well be supposed that a principle so disintegrative and disorganized, so radical and revolutionary, cherished in the bosom of the churches, would often display itself by rending them asunder and splitting them into fragments. And such, indeed, has been the history of Protestantism—the history of a continual series of schisms, disunions, and dissentings. Under its operation the multiplication of sects has gone on in a compound ratio, ever since the time of Luther. The larger sects and church establishments have been broken up, and divided into a multitude of minor ones, which under the same law have again and again been broken up and subdivided,

(Continued on fourth page.)

think it will be of some service even to "A Medium." It may teach him the folly of neglecting the duties and responsibilities of this life with a view of getting into the other world before he is sent for.

The query with which "A Medium" (?) closes his article involves a logical absurdity, and displays the writer's ignorance of what Spiritualists believe and teach.

Since writing the above we have received the subjoined note, which the *Tribune*, if it is disposed to be just, will of course copy, as an offset to the experience of "A Medium." "A Clerk" will not disclose his name, even to us, but we venture to vouch for the integrity of his statement, because we have seen the notes which accompany his weekly donations to the public charity referred to. If "A Medium" wants to know one of the many uses of Spiritualism, we refer him to those poor children, hitherto neglected, who are now being fed, clothed, and educated by "A Clerk."

NEW YORK, Jan. 19th, 1855.

If individual experience be wanted, whereby to prove the good effects of Spiritualism, I will give you mine. I have from the first been firmly impressed with the beauty and apparent truth of its doctrines, and have expended in its investigation, during the last three months, the sum of ten dollars. The effect has been to induce me to give up every thing but the common necessities of life, and to spend only one shilling per day for my dinner. By thus economizing I am enabled to make, anonymously, a weekly donation to one of the noblest institutions in this city, which, in the annual aggregate, would be handsome for a millionaire, and to have an ever ready dollar for the pressing necessities of those cases so frequently chronicled in your paper. I am not intimately acquainted with a single Spiritualist, but have been weak enough to suppose that all who are investigators for the truth alone would be similarly influenced. Notwithstanding "A Medium's" unfortunate experience and great waste of time and money, as published in the *Tribune* of this morning, I do believe that all who investigate from proper motives will be so impressed.

A CLERK.

MORTALITY AMONG THE OPPONENTS.

We copy the following article from the *St. Louis Morning Herald*, in which it appears as a leading editorial. The writer mentions the fact as something extraordinary, that "the most sensible, practical, matter-of-fact persons" in that city are those who have "a lively faith" in Spiritualism. That does not strike us as being at all extraordinary in these days, for we find a similar state of things in this city and elsewhere, as far as our observation extends. When will the editors of our secular journals come in and be numbered among "the most sensible persons" in the world? Come in, gentlemen; we'll say not any thing about your former intolerant and blundering opposition, wherein you denounced the whole thing as a humbug. We deeply realize the completeness of your discomfiture and will try to be generous.

PROGRESS OF SPIRITUALISM.

There is at this time in our city but little public mention of Spiritualism and its teachings. But a person would be mistaken if from that he should infer there was but little interest felt in it among our population. The truth probably is, that at no time before has Spiritualism exerted so powerful an influence over so many minds here. And it is surprising, too, to find what sort of people succumb to them. Among those who consult the spiritual oracles, with a lively faith in their responses, are many who have been hitherto accounted among the most sensible, practical, matter-of-fact persons in our community. When we speak of oracles in this connection, let us not be understood as speaking metaphorically. The oracles we refer to are as real as ever were those of Delphi or Dodona. There is in our midst, here in St. Louis, a priestess, who offers herself as a medium of communication triplex, but in the same sense that the Pythian served as the organ of Apollo. Through her, persons embarrassed or anxious for advice or direction seek it from some one of the dead in whom they trust. A person tried by domestic misfortunes repairs to the oracle for counsel from a departed friend. The spirit of some celebrated physician is evoked to obtain prescriptions suitable for a threatening malady. We understand that among the departed medical celebrities Doctor Rush is in the highest favor. We are told, indeed, that he probably has at this time a larger circle of patients throughout the Union than any live doctor in it. His attendance is as regular and his directions as precise as those of any of his brethren yet in the flesh. It is reported that he is extremely obliging, answering all inquiries, explaining symptoms, describing the operation of his medicines, and foretelling results with a fullness of detail and graciousness of manner that are extremely satisfactory. What is more, it is said that his practice is very successful. Since his departure he has, it seems, given in his adhesion to the Botanical system, and prescribes only herb drinks.

Milton wrote:

The oracles are dumb,
No voice or hideous hum
Runs through the arched roof in words deceiving.
* * * * *
No mighty trance or breathless spell
Inspires the pale-eyed priest from the prophetic cell.

Had Milton lived to this day he might have doubted the truth of such declarations. The oracles of our day may want the splendors and official recognition of their predecessors of Delos and Delphi, but they arrogate the same powers, and, by a host of free citizens, are equally accredited.

WHY NOT INVESTIGATE?

The New York *Pathfinder*, in noticing favorably the recent Fair in aid of the Ragged School, got up by Spiritualists of this city, subjoins the following remarks, which we commend to the special attention of those who may find their duties indicated:

While upon this subject, so wonderfully increasing in interest throughout the country, we can not refrain from expressing a few thoughts. It is unaccountable to us that a subject full of the deepest and most lasting interest to society and to every living soul should be passed over and slighted as this has been by men of science and commanding influence in the community; that though day by day, and month by month, this new phenomenon has advanced with such rapid strides, and is fast spreading its influence through the land, and notwithstanding in three short years believers in this city alone have multiplied from a few hundred to between thirty and forty thousand, guardians of the public good, men of influence and standing, leading men in the community, ministers, all stand idle, instead of coming out boldly and examining the subject, and if false, setting the matter at rest forever by exposing it, and if true, letting suffering humanity have the blessing to be derived from it.

JUST PUBLISHED.—The second volume of Spiritualism, by Judge Edmonds and Dr. Dexter, which has been delayed by the illness of the Judge and by a variety of circumstances which need not be detailed in this connection, is now published, and a few copies of a large edition remain on our counter. The work is beautifully printed on fine paper, and bound to match the first volume. It makes a handsome octavo of between four and five hundred pages, and is embellished with life-like portraits of Judge Edmonds and Dr. Dexter. We shall hereafter give a summary of the contents of the volume.

On Sunday morning and evening next Bro. Harris will close his present course of lectures at Dodworth's Academy, and in a few days will leave for the sunny South, where he will remain until the season of flowers shall visit us again. His recent lectures, which have been very numerously attended, have been characterized by remarkable brilliancy of thought and diction, and by a religious and humanitarian spirit.

BUCHANAN'S JOURNAL.—We have received No. 1 of a new volume of the *Journal of Man*, and are now prepared to receive subscriptions and to supply the work in numbers. Every body who is devoted to progressive ideas and to the study of human nature, knows Dr. Buchanan a man of eminent, scientific, and literary attainments, and withal an elegant and forcible writer. His *Journal* was formerly held in high estimation by a very intelligent class of readers, who will be pleased to know that the causes which led to its suspension have been removed, and the work resuscitated under more favorable auspices. Send in your subscriptions for the *Journal of Man*.

The Panorama of the Life of Christ, now on exhibition at Hope Chapel, is attracting public attention, not only on account of the artistic merits of the work, but also by the generosity of the Proprietor, who proposes to appropriate the proceeds of his Exhibition on Saturday next to the benefit of the Ragged School, under the superintendence of Miss Dow. We hope that such generosity will be rewarded by a constantly increasing patronage. Many of the scenes in this Panorama are copied from the paintings of the great masters, and the whole must have involved a great expenditure of time and labor, owing to the unusual number of full length human figures which the work contains.

LECTURES IN BROOKLYN.—Rev. T. L. Harris will lecture in the Brooklyn Institute, corner of Washington and Concord Streets, on Wednesday evening of this week, 31st inst. Subject: "The Claims of Spiritualism on the Educated Classes."

There will be a public conference of Spiritualists at the Brooklyn on Sunday morning next, commencing at half-past 10 o'clock. At 3 o'clock p.m. of the same day, Rev. U. Clark will lecture in the Institute on some subject intimately connected with the spiritual movement.

The audience that assembled in the Melodeon, in Boston, on occasion of the recent lectures by Miss Jay, was unusually large, numbering in the afternoon not less than 1,400 persons.

DIGEST OF CORRESPONDENCE.

TRANSPORTING PHYSICAL OBJECTS.—Mr. L. C. Barnes, of Fairhaven (he has left us to guess what State), writes us concerning some convincing manifestations which he witnessed at the house of Chauncey Barnes, in that place, on the 7th of December last. One of the three mediums who were present, on becoming entranced, elevated his eyes and said there was something in the air. Others looked, but could see nothing; but presently a large gimlet fell at their feet, which was known to have been in an upper room, in a closet, a few minutes before. The same medium soon after became again entranced, and said he saw a Spirit descending the stairs with something in his hand. They again looked, but saw nothing; but presently a piece of soap fell on the floor, which was also known to belong to a room upstairs. This same article was subsequently conveyed to another room by the Spirits, and placed under the carpet. On afterward passing through the hall to another room, our correspondent heard a rattling on the floor around him as if made by falling bullets; but on getting a light he found that a large number of cigars had been scattered at his feet. The cigars had likewise been brought from the room above. Many other remarkable demonstrations occurred on the same evening; and our correspondent was forced by these means to give up his previous skepticism in respect to the interference of Spirits in the affairs of men.

PREDICTIONS FULFILLED.—Our old correspondent, J. B. Wolff (who we hope will not be deterred by the considerations he mentions, from using his pen more freely hereafter), writes us a business note in which he incidentally mentions the following facts:

"In January, previous to the present European war, I visited Dr. Barker, of Beaver, Pa., for the purpose of attempting to heal the eyes of his lady. During the manipulations she became entranced. While in this state she had a vision, which she commenced detailing in the finest style of description and prophecy. At the second sitting it was continued; the third would have completed it, but I was prevented from throwing her into the trance state. I have always regretted that I did not write it all down; but this I remember, that she predicted the conflict, the alliance, and many of the details of the marching armies.

"Nearly two years afterward a boy in my room, in the magnetic trance, predicted the date of the reception of the news of actual hostilities six weeks previous to the arrival of the dispatches. These are facts; you can use them as you please.

"Allow me to add, that for ten thousand lumps of gold as large as the rings of Saturn, I would not go back to the old theology."

LITERARY NOTICES.

Brother Jonathan's Cottage; or, a Friend to the Fallen. By Henry H. Tator, author of Essays, Moral, Social, and Moral; Modern Benefactors, etc. New York: Francis Hart, 63 Cortland Street.

We have perused this book with eminent satisfaction, and can recommend it with great confidence, knowing that it must exert an influence for good. It contains nothing that will offend the moral sense, or vitiate the taste of the cultivated and religious reader; on the contrary, the story is well told, and every page is illuminated with pure thoughts and noble sentiments, which must quicken the individual conscience, and inspire in every true heart the resolution to live and act nobly for the moral elevation and happiness of mankind. The individuality of the principal characters is strongly marked; the narrative exhibits equal force and freedom, while the *moral* is altogether unexceptionable. Many of the scenes are portrayed with a plastic ease and energy which plainly show that the author is capable of displaying remarkable vivacity and power, whenever his descriptive powers are aroused by his instinctive resistance of evil, or inspired by the deep and tender sympathies of his generous and loving heart. The genius of the author, as displayed in the present effort, more than realizes all our expectations on taking up the volume—though the author had previously acquired reputation in a select circle, and was favorably known to us—and it affords the sure prophecy of greater achievements hereafter, and an enviable distinction.

Mr. Tator was educated for the bar, but his interest in the progressive ideas and practical reforms of the age, as well as his fondness for literary pursuits, and the prospect of eminence in the field of his present endeavors, will probably induce him to totally abandon the practice of his profession. But this is merely our conjecture predicated of the essential attributes and obvious tendencies of his mind. Of one thing we feel assured, namely, that whatever department of thought and action our friend, the author, may ultimately select, as best suited to his powers and inclinations, he will shrink from no moral responsibility, but, true to his highest convictions, he will not fail to dignify the place and profession of his choice alike by his talents and his integrity.

The Singer's Companion. Containing a choice selection of popular Songs, Duets, Glees, Catchers, etc., with music arranged for the voice, flute, violin, and piano. New York: Springer & Townsend, 222 Broadway.

"In this choice selection of two hundred standard songs, will be found the greatest possible variety of the most exquisite pieces of old and new words and music—serious, comical, sentimental, and heroic—interspersed with occasional fashionable airs, as recently sung by the most popular vocalists, together with several of the rarest Ethiopian Melodies. These compositions have been collected with a due regard to the sentiment of the poetry, as well as the beauty and melody of the air of their respective masters; all adapted to appropriate music, correctly arranged for one or more voices, and for various instruments."

The Author appears to have wisely excluded from his book many pieces which have appeared in other collections of popular songs; compositions which, on account of their vulgarity and the profane and indecent allusions with which they abound, have tended to vitiate the popular taste and morals. For this reason, as well as for the extent and variety of its contents, we think this is the best book of the kind which has yet attracted our attention.

The Singer's Companion makes a beautiful 12mo. of 237 pages, printed on fine paper and handsomely bound in muslin, with a spirited frontispiece.

FACTS AND REMARKS

SIR'S POSITION TOLD BY A SPIRIT.—A few days ago a gentleman, whose residence is in Baltimore, called at this office, and in conversation with the writer mentioned the following interesting particulars: His attention being called to Spiritualism by witnessing some slight phenomena that were attributed to ultra-mundane agency, he mentioned the same to his daughter, a young lady of sixteen. The latter thought it not unlikely that the phenomena referred to were really the work of Spirits, inasmuch as she was almost conscious of spiritual presences herself, and thought that she might converse with them if she were to try. Upon this her father suggested that she should sit by the table, with pen and paper before her, and await any preternatural impulse to write, which she did—her father at the same time calling upon the Spirit of a young man of his acquaintance, who had been killed in the Mexican war. Her hand was soon moved; the young man gave his name, told the place and circumstances of his death, and answered a large number of test questions correctly; the answers to many of which were not previously known either to interrogator or medium. Among these was a series of questions in relation to a ship which the gentleman had sent out some months previously. The Spirit told the name of the ship and the name of her commander, and then told her exact latitude and longitude, in degrees and minutes, on the Pacific Ocean. This was on the 26th of April, the ship having sailed on the 12th of the previous October. The position described was much nearer the South American coast than the gentleman supposed she could be. He, however, made a minute of the communication, in order to compare it with the facts thereafter to be ascertained from the ship's log-book. He afterward received a letter from the captain, written from a certain port in South America, and in writing to him in return, he inquired, "What was your exact position on the 26th of April?" The captain, consulting his log-book, wrote him an answer which corresponded precisely to a minute of a degree with the information given by the Spirit on that day. We regard this fact as a most powerful proof of Spirit-interposition.

DECISIVE SPIRIT IDENTIFICATIONS.—We have received the following particulars from Mr. Benjamin F. Johnson, of Madison Street, this city, in whose family are mediums of different kinds, and whose wife is a good spirit seer and clairvoyant physician. One evening, at their family circle, a Spirit announced her name as Cyrene C. (we omit full names on account of relatives of the parties still living). No one present remembered to have ever known a person of the name given, and to obtain a clue to identification, Mr. J. asked, "Where did you live?" Ans. "In Windham." "How did you come by your death?" Ans. "By drowning." "Who was drowned with you?" Ans. "Irene II." Mr. and Mrs. J. then remembered that more than twenty years ago two little girls, bearing the names given, were drowned in attempting to cross a foot-bridge of a creek swollen by a freshet. This occurred at a place now called Lexington, but which was then comprised in the town of Windham, Greene Co., N. Y. After identifying the Spirit in that way, and perceiving that the manifestation was independent of all thought-reading, Mr. J. said, "Well, Cyrene, will you make a communication?" "Yes; my mother with me, and wishes to communicate." The mother then commenced: "Ever since I have been in this sphere I have been sorry that I talked so ugly to your mother about Jesse's joining the Church." These words again recalled a circumstance of which Mr. and Mrs. J. had not thought for a long time; and the old lady was afterward, if possible, still more distinctly identified as to a certain characteristic petulance, by taking an off-hand expression which Mrs. J. casually dropped concerning her, and replying to it in the lingua to which she had been accustomed while in the flesh.

A CONVINCING FACT.—Mrs. Johnson, a clairvoyant physician, residing at No. 227 Madison Street, this city, relates to us the following as among many equally interesting facts in her spiritual experience. She was thrown into the clairvoyant state by her husband, and sent to look for some friends in the Spirit-world. She, however, immediately found herself in connection with a Spirit who seemed to be in a state of perplexity and uncertainty. This Spirit withdrew from her coming into rapport with her Spirit-friends, and she tried to rid herself from the connection, but could not. Finally it occurred to her that she had seen the Spirit before, and on a closer examination distinctly recognized her as a woman who had recently died in her immediate neighborhood some seven or eight years before, but of whom she had not heard since. She mentioned these facts, and was soon brought out of the state. Within an hour after she returned to her normal condition, a lady came in and said, "Mrs. J. is it not a shame?" Mrs. B. (mentioning the name of the woman whose Spirit Mrs. J. had just seen) has just died, and they are now hurrying her off to the grave without paying her any more respect than if she were a dumb brute—or something to that purpose. At that moment the funeral procession of the woman whose Spirit had just been seen was passing along the street!

AN ANCIENT VISIONIST.—Apollonius, of Tyana, in Cappadocia,

NEW YORK CONFERENCE OF SPIRITUALISTS.

SESSION OF JAN. 23D, 1855.

Mr. TAYLOR showed a slate upon which the Spirits had formed some letters in a circle at his house on the previous Sunday evening. The initials of a man, with the statement that he had been murdered for his money, was written upon it. The fact that the man had died by violence in California was known to be true, as stated by the Spirit in this wonderful manner. There could be no mistake about the origin of the writing. The slate was made clean and examined before it was put under the table, where the writing was done.

Mr. Huxley gave an interesting incident on the authority of a child about eight years of age. The family, who reside in Brooklyn, were in the country last summer at the house of a brother. Soon after retiring to rest, one night, a crash was heard as of falling plaster from some room up stairs. This excited no particular alarm, and would have been forgotten probably but for the subsequent strange statement of the child. The little girl came toward morning to her father's bedside and asked to be taken into bed with him. He was surprised at her request and frightened look, and supposing she had been awakened by some childhood dream, sent her away, and soon after got up himself to take a walk in the early morning. He had not proceeded far when he was overtaken by the child, who said, "Father, I did not sleep any last night for persons coming into the room." At first a noise was heard under the bed, which her companion said was rats, and soon went to sleep. Then the door opened, and a boy came in and let down the curtains. Next a man with a black coat, yellow vest, and white pants came in, and after a brief stay went back and brought in a woman dressed in white, but with no shoes on her feet. The man stood near the head of the bed and the lady sat upon it, so near as to press the clothes upon her. The lady removed the clothes from her face, put her hand upon her forehead as if caressing her, imprinting gentle touches upon her cheeks, and clasping her hand. At this juncture she says her uncle, at whose house they were visiting, came in, got a match from the mantlepiece, and lighted a candle. When he came into the room the lady and gentleman disappeared, as she thought, under the bed, but when her uncle retired with the lighted candle, they appeared as before. The hand with which she had been touched felt as cold as ice. This may be objected to as the mere statement of a child. Her father tried to convince her of its being a dream only, but to no effect. In two respects her story was corroborated by others. Her father finding it impossible to convince her of having been asleep, asked his brother if he had been in her room during the preceding night. He said yes; he went in after a light, but had no idea the child observed him, supposing her asleep. The curtains, too, which she said had been let down by the boy, were known to have been up the day before, and in fact had not been down previously during the summer. She also slept the next day soundly, as a child who had been deprived of sleep naturally would. The family learned afterward that the house had the reputation of being haunted. They are not Spiritualists.

Mrs. PLATT spoke from the trance state, of the influence and use of Spiritualism. She instanced the "old dispensation," many of the followers of which drew their faith from the fountain of history, and "have a name to live, but are dead," compared with the new-born life which the "spirit giveth" to those who seek it for themselves and in themselves. A mighty convulsion has been wrought by this new-born life of the spirit, for life is action. Whatever lives, moves and produces results. The dead only may be entombed. Think of a dead soul wrapped in a casket of the "Thirty-nine Articles" and the "Catechism of the reverend assembly of divines at Westminster," quietly moldering away in the sarcophagus of a sect, and then think of the quickened light and life of this living age, and see the use of Spiritualism. By it we see how truly natural is the prayer—"Give us this day our daily bread," for now we realize the need of it. Its use is to shed its divine light over the darkness of materialism, that its votaries may turn to it as the flower turns to the sun. It reveals to us a divine use and beauty in both worlds, the natural as well as spiritual. It reconciles us to death or life, and makes us feel at home and in the presence of God everywhere. It will arouse the Church at length from its death-like torpor, and teach it that religion can not live on gold, but is maintained in the soul by inspiration, which is the "bread of life that cometh down from heaven." Infidelity may require external manifestations from the Spirit-world, but the Church should grow by influx, seeing she has ever proclaimed her belief in it. She makes proud proclamations of her faith in inspiration; let her remember that it is not confined to time nor place; but, like the breath of heaven, "bloweth where as well as where it listeth." Let her open her ears and she will "hear the sound thereof" to-day as her fathers did of old, for "God is not a respecter of persons" nor of times, but among all nations and in all ages—now, as ever, the living can hear his voice, but he is not God to the dead! How mournful would be the procession of dead churches as they pass in review before us, with the corpse of Christianity wrapped in cloth of gold, and solemnly dedicated "to the unknown God," with the pious epitaph—"That it lived respected and died lamented," were it not that we know it is marching to a resurrection and newness of life—that from the dead form shall spring a living soul. Thus shall Spiritualism triumph. The harvest is ready; let the laborers enter upon their work each in his own way, and when his hands find to do, that do in all honesty of spirit. Inspiration—spiritual communion—is the light of progress and development—is a law of nature. We can not remain infants always. A man baby is a monstrosity. You who have become men "should put away childish things."

Mr. RANOPH stated some facts to show the use and healthy growth of Spiritualism. He thinks it is gradually making its way through the intellect to the heart of man, there to work as a living principle—a grand central idea around which all other thought shall revolve, and from which all outward action shall shape its character, winning man's affections from gold to God, from vice to virtue, from earth to heaven.

Adjourned,

R. T. HALLOCK.

MARRIED.

In Rochester, January 16th, by Rev. C. Hammond, Mr. ISRAEL G. Atwood, of Lockport, and AMY M. TEEDMAN, of Somerset, all mediums.

BORN INTO THE SPIRIT-WORLD.

At Greenpoint, L. I., Dec. 18th, 1854, IRENE ERWIO, aged 8 years 1 month and 10 days; and Dec. 25th, MARY ARMADA, aged 1 year 10 months and 11 days, daughters of Frances Henrietta and the late Charles C. Wright, of this city.

Original Communications.

A PICTURE OF TO-DAY.

BY THOMAS L. HARRIS.

TO S. A. P.

I dedicate this poem to you because your heart and hand for these many years have been open to those who had no helper, and your labors of love untiring for the relief of the distressed.

In the cold street at break of day
Frozen and stark a Maiden lay,
A Maiden undefiled.
Hunger and cold had chilled her breast;
The Angels loosed her bosom-vest,
And God took home his child.
The cold gray light that streamed forlorn
Through snow-clouds by the north wind torn,
Shone on her dead calm face.
Her little hands, blue-veined and fair,
Were clasped as if she breathed a prayer,
E'en while in Death's embrace.
'Twas sweet to see her gentle eyes
Upturned as if, from out the skies,
Some Angel had shone down;
Dawning upon her dying sight
On the cold flag-stones in the night,
An Angel, with his crown.
'Twas sweet to see her lips lie close
As if they were a little rose,
That, when the soul had gone,
Had shut a lingering sweetness in,
A joy that they had died to win
From the pure Spirit flown.
O tattered gown, so scant and thin,
That could but let the bleak Night in
To chill that bosom young;
Methought from every seam and rent,
Where through the wild wind came and went,
God spoke with awful tongue.

And God doth speak from every cell,
And huddled cot where poor men dwell,
The Poor, without bread;
"While these, my lambs, lie piteous-sweet,
Death-numbed and frozen in the street,
No shelter hath My head."
Was it a Vision that I saw?
My spirit thrilled with holy awe,
A bleeding Heart lay trod,
A bruised and bleeding Heart lay bare,
Where the bright gas-light cast its glare,
Thy Heart, O Christ of God!
A bleeding Heart that could not die,
But beat forever silently,
And made no sound or moan,
A bleeding Heart! My blood ran chill;
Soon music, with a solemn thrill,
The stately organ's tone;

The harmony of vocal choirs
Rose o'er the slender Broadway spires;
The wealthy and the proud
Drove o'er the Heart that throbbed and bled;
Unthinking still that CHRIST lay dead
In every Poor Man's shroud.
From prayer, and litany, and mass,
I saw them throng, and cried, "Alas!
Didst thou, O Saviour! die
That human lips might go unfeud,
And children starve for lack of bread,
And vainly, vainly cry
For help from God or from their race?"
As this I said, the dead girl's face
Shone once more on my sight,
And, self-rebuked, I said, "Not so;
In Angel forms thou, Lord, dost go,
In Angel forms of light;

"In Angel forms, and not alone
Of Sainted Souls who glide unknown
O'er human ill and grief.
Thy sacred benedictions flow
Through earth-bound Souls thy love who know,
And bear thy Poor relief.
"The poor man's sorrow ends with death;
With earth all trouble vanisheth;
A voice from heaven Divine
Saith, 'Ope, ye heavenly gates! fake in
My children, slain by want, not sin,
The Poor, the Poor are Mine!"

NEW YORK, Jan. 20, 1855.

DISCLOSURES MADE BY SPIRITS.

CLAY, Jan. 8, 1855.

BROS. PARTRIDGE AND BRITTAN:

It is the request of Professor Miller's widow, that you re-publish the accompanying extract, taken from a series of lectures delivered by J. Tiffany, in Cleveland, Ohio, and published in the *Tribune* some time in 1853. I copy the following from a recent letter of hers. The last problem mentioned (referring to the one in the lecture), was one he had worked on three years. I never shall forget how *elated* he was when he returned from Auburn and found it was correct; and how I at that time ridiculed Spiritualism. My object in sending it is, I wish to have it republished in the *TELEGRAPH* and *Era*.

There is another class of phenomena sometimes connected with clairvoyance which demands our attention. I refer to that called *retrovision*, by which I mean the faculty of calling up the past and revealing its hidden history. I once witnessed a very remarkable instance of this kind, which I will briefly relate. In the year 1845, while I was residing in Lorain Co., a Mr. Hall, a merchant in Elyria, had his store broken and entered, and a large quantity of goods stolen and carried away. This was done about 12 o'clock on Saturday night. Early the next morning, Mr. H. discovered what had been done, and came to me for advice. The first inquiry I put to him was, "Have you informed any one of what has taken place?" He answered that he had not. I then enjoined it upon him not to mention the circumstance to any one, not even his family, and perhaps in a few days he would hear that his store had been broken; then, by tracing the report, he might get some clue to the robbers. This course of policy was agreed upon, and the subject was mentioned to no one. The next morning, while we were together conversing upon the subject, the thought occurred to me that a young lady in town was said to be clairvoyant, and I proposed to Mr. Hall's laying on of hands. I am not a believer in Spiritualism, but believe Mr. Cutter has the healing power in himself. If you think this is worth publishing in your paper, please insert it.

ECHOES FROM THE SPIRIT-HOME.

Home, joyous home! Wanderer! come here. Aching head, come rest on the pillow of heavenly repose. Breathe a sigh that Heaven's breath may fan thy brow; that the breezes of angelic attendants may waft thee homeward. Wanderer, come home, where the fountain of eternal wisdom shall flow into thy soul: come, drink at the fountain of life; its waters shall purify thy spirit for eternity.

When in a faint celestial,
Thy weary soul shall bathe;
When borne from waves terrestrial,
From error's darkened cave:
Whom floating onward,
The weary soul shall rest;
And soon 'midst Spirit's heavenward.
To join pure Spirits blessed.

Come homeward, weary soul!

—Lily Wreath.

us, and it was further agreed that nothing should be said to her respecting the nature of the subject to be investigated, for two reasons: first, we wished to know whether she could discover from our minds, the subject to be investigated; and second, if she could not clairvoyantly give us the information we desired, she would know nothing of the subject by which the information could be communicated to others. This young lady was an entire stranger to both of us. With this understanding we visited the house of Mr. Cook, who was the brother-in-law and mesmerician of this young lady. On visiting the house we informed Mr. Cook that we had come to request him to mesmerize his sister-in-law for the purpose of making certain investigations. This he very kindly consented to do, and in a few moments she was put into the mesmeric condition. Mr. Cook then turned to us and requested to be informed of the nature of the subject to be investigated. We delineated to him, desiring that the subject might be requested to find that out. He requested us to mention some place where we desired the investigation to commence. Mr. Hall immediately mentioned his store. Mr. Cook inquired of the subject if she knew where Mr. Hall's store was. She replied she did not. He then requested her mentally to accompany him to it, which she did, and soon declared herself to be there. Mr. Cook then requested her to make the examination desired, and inform him of what she saw. She almost immediately remarked, "There has been bad work here; this store has been broken open, and a large quantity of goods stolen." Mr. Hall then inquired, "How was it broken open?" She commenced and gave a very minute and detailed description of the manner in which it was done, which was perfectly accurate in every particular. She even described their effort at lighting a lamp after they had entered the store, and said they had lighted five matches before they had succeeded in lighting the lamp, and that the unburned portion of the matches were left upon the floor near where they left the lamp standing, which was also perfectly correct. She then proceeded to describe accurately the character, quantity, and quality of the goods stolen. The different kinds and colors of the broadcloths, etc., all of which was correct. After giving the above description, I remarked: "Well, if you can see to describe so accurately the transaction, can you not see to tell us who were the persons engaged in it?" She replied, "Certainly I can; there were three of them; they are strangers to me; I can not tell their names, but I can describe them so that you can find them. With this, she commenced describing one of them by his size, personal appearance, dress, even to the peculiar kind of cap he wore, business, place of residence, and even the business he was at that moment engaged in; said he left town that morning on his way to Cleveland with a load of pork. From her description we had no difficulty in determining the individual she was referring to, and her description was in every respect correct. She even described the part he took in breaking the store, which subsequently proved to be correct. She then proceeded to describe the second person concerned in the burglary, with the same accuracy she described the first, and from her description we had no difficulty in determining who she referred to. She then proceeded to describe the third person with the same particularity as she described the others, but we could not learn who he was from her description. Her description, however, subsequently proved to be correct, and the reason we did not recognize him was, he was a stranger, residing some thirty miles distant. She also told us what had been done with the goods, but those we could not find. We were now very well satisfied that she had told us the truth, and had fixed our suspicions upon two individuals whom we had not previously suspected. But we could do nothing but watch, as clairvoyant evidence would not be deemed competent in a court of justice, and watch we did. Fortunately for our purpose, a difficulty arose between one of these burglars and his wife, and she disclosed the fact of his guilt in this case. By this means we were enabled to get legal evidence of the guilt of the other two parties, including the one we did not know, from the description of the clairvoyant; and the three were arrested; one of them turned State's evidence and gave, under oath, a full description of the whole transaction, which in every particular corroborated the statement of the clairvoyant, made some four months before. The burglars were arrested and sent to the penitentiary. Here was a clear case of retrovision. Many other cases of a similar character might be mentioned, but one well-authenticated case is as good for our purpose as a thousand.

* * * * *

I will mention another example. Mr. Nathan Whinney, of Warren Co., Ia., is a medium for these communications. His wife lost a brother about nine years of age, in Wilmington, Clinton Co., Ohio. This brother's name was David Allen Everett. This lad, previous to his death, had lost a pocket-knife which he prized very highly, and in searching for which he and others had spent much time. After David had been deceased for a year or more, his Spirit purported to be present to communicate through his brother-in-law, Mr. W. Mrs. W., who was strongly inclined to doubt the genuineness of the manifestations, remarked, "David, if this is really you, you can tell us where you lost your knife, and where it can now be found." To which he replied, "Certainly, I can see it now; it is lying in the pigeon-box in such a barn, in Wilmington, Ohio, with the blade open." He then gave directions how they could get to the box, by climbing up on the scaffolding, etc., and he requested that the knife might be obtained and be kept to be presented to his little nephew (a son of Mr. and Mrs. W.), when he should be old enough to appreciate it, as a present from his spirit-uncle. Mrs. W. wrote to her parents in Wilmington requesting them to look for the knife, and thus test the correctness of the communication. They had removed some five miles from the place where the knife was lost, and had not sufficient confidence in the communication to go five miles to test it. Two young men being present at the time the letter was received, and being curious to test the matter, mounted their horses and went and made the search, and found the knife in the exact place described in the letter, with the blade open as described. And the knife is now being kept to be presented according to the request of the little Spirit-giver. Thus I might continue giving an indefinite number of instances illustrating this point; but the above are sufficient.

These manifestations also indicate a degree of intelligence superior to that of the medium or any other persons present; and they also indicate an intelligence purely intellectual in its character. Illustrating this point, I will give the case of Prof. Miller, of Cortland Co., New York. He visited certain mediums in Auburn, N. Y., for the purpose of investigating this subject. While there, he endeavored to obtain indications of intelligence of such a character as to render it certain that the answers were in no way dictated by the mediums. He therefore selected a subject for investigation which would require a degree of intelligence not possessed by one in a hundred thousand. He called for the Spirit of La Place, the celebrated astronomer and mathematician, and directly the Spirit responded to his call. "Now," said Professor M., "if you are the Spirit of La Place, you can demonstrate to me such a problem in such a book of your *Mécanique Céleste*." The Spirit responded by giving the desired demonstration. He took it down as given by the Spirit, not being quite certain that it was the one called for; but on comparing it with the book, he found it to be correct. This demonstration was of such a character that Prof. M. knew no person present excepting himself could understand it after it was given. Prof. M. also applied another test. There was in his mind a mathematical problem which he had been endeavoring to solve for some time, without success. While here making these investigations, he submitted that problem to the Spirit of La Place and Newton, and they solved for him the problem. Here certainly was an indication of a very high degree of intelligence concerned in the production of these phenomena. I might add many other cases, but the above are sufficient for my present purpose.

WITHERED ARM CURED.

WOBURNE, MASS., Dec. 15, 1854.

MESSRS. PARTRIDGE AND BRITTAN:

I was afflicted for three years with rheumatism and scrofula. Most of the time I was unable to do any labor. During this time I was attended by three physicians, one of whom was the celebrated Dr. Astell, of Lowell, Mass., but without any apparent benefit. In May, 1852, while speaking with R. H. Howard in regard to Mr. Stephen Cutler (the spirit-doctor so called), I asked him if he thought Mr. Cutler could help. He replied, "I know he can." I accordingly sent for him. At this time I did not expect ever to have the use of my arm again, as it appeared to have withered away and had become entirely useless. He laid his hands upon me twice without any apparent effect, but the third time I felt some effect from his hands. He continued to call on me two or three times a day. In four weeks I was able to return to my labor, and had the use of my arm ever since, which I attribute to Mr. Cutler's laying on of hands. I am not a believer in Spiritualism, but believe Mr. Cutler has the healing power in himself. If you think this is worth publishing in your paper, please insert it.

INKERMANN.

The following lines, by a correspondent heretofore unknown to us, are composed in a free and vigorous style, which is seldom surpassed by the contributions to the newspaper press. We shall venture to anticipate other tokens of remembrance from the same source.—ED.

War, war, war!
Who hath proclaimed it?
Who hath summoned it?
Bloody and bleak is the field of its strife;
Mother, and sister, and daughter, and wife,
Sadly have named it
Grave of their glory, their pride, and their life.

Down, down, down!
Fathers and brothers,
Husbands and lovers,
Streaming with gore in the fierce battle fell;
Ghastly and gaunt in the gloom-haunted dell—
Lost to all others,
Silent, forever, the brave-hearted dwell.

Dark, dark, dark!
Over them waving,
Gloomily waving,
War's crimson banner how cleaveth the air;
Kneeling beneath it the young and the fair,
Blank horror braving,
Seek for the lost and the beautiful there.

Woe, woe, woe!
Orphans are wailing;
Banners are trailing;
Shrieks rend the air with the trumpet's wild peal;
Moanings resound with the clashing of steel;
Brave hearts are failing—
Crushed 'neath the tread of the conqueror's heel.

Haste, haste, haste!
Seraph or Spirit—
All who inherit

POWERFUL DEMONSTRATIONS AGAIN.

SPRINGFIELD, Jan. 10, 1855.

MESSRS. PARTRIDGE AND BRITTAN:—
Sirs—Believing it your wish that all extraordinary Spirit-manifestations should be reported to you for the benefit, not only of your subscribers, but of the rest of mankind, I am impressed to state what occurred at my house during the sittings of a circle last winter. By Spirit-direction, the names of ten or twelve persons were given, to form a circle at my house, through Mrs. Cadwell, with the promise that if we obeyed instructions they would give us music on the piano. The first evening was mostly occupied in getting directions, not only through Mrs. Cadwell, but through the sounds and tappings, Miss Hastings being a medium for powerful demonstrations. The second evening, my daughter was requested by the Spirits to take a seat at the piano and play, during which they rapped out the time upon the table around which the circle were sitting, with so much force as to produce a very perceptible vibration of the same. The third evening, the Spirits requested Miss H. to take a seat at the piano, at the same time requesting my daughter to play, the invisibles thumping out the time on the sounding-board so loud as to be heard in the adjoining room. After a few sittings they would play an accompaniment with my daughter, by snapping the strings, the same as in playing the harp, apparently making use of fifteen or twenty strings at once, rolling out the music with most beautiful effect. Previous to this, they gave orders that the room should be made dark. At length they requested Miss H. to change seats with my daughter, as they wished her to play, and here I would state, that she was never known to play a tune on the piano, not even knowing the letters on the same. She soon commenced, and to the astonishment of the circle played a number of pieces entirely new to us, as well as some that were familiar. They then told us they would try and make her play the "Burning of Moscow," which performance, for elegance of touch and beauty of expression, all present said they never heard excelled by the best performers. Language is inadequate to do justice. The most intense ecstasy seemed to pervade the circle, manifesting itself in exclamations of wonder and delight. I would here observe that my piano has the *Æolian* attachment, which was played during the whole performance in concert with the piano. There was almost a perfect representation of the discharge of large and small guns, with the roll of drums and the tolling of bells, and throughout it was interspersed with most delicious music, all in perfect harmony.

At the conclusion of the performance, the curtain to one of the windows, which is balanced by a loaded fessel, was raised to the top as quick as a flash of lightning, which feat they performed at the conclusion of almost every piece. The last time they drew it up, it struck the top with so much force that it split off the piece of mahogany wood with which it was put up, and down came the curtain to the floor. Perhaps it will be said we were mesmerized

PARTRIDGE AND BRITtan's SPIRiTUAL TELEGRAPH.

(Concluded from second page.)

until the world is covered with sects. A certain number of church members undertake to exercise the right of free inquiry and private judgment, and by-and-by they get to entertain views different from the rest of the members and the pastor, and secede from the church amid the rebukes and denunciations of the pastor and his party, and form a new sect. This is the origin and history of every sect, and is the undeniable working and result of the Protestant principle. It is perpetually at work destroying the bonds of sects, and developing the elements of dissension and schism. As the people become more intelligent and enlightened, and acquire a larger range of ideas, they think more for themselves on all those subjects, daily becoming more bold and courageous; and the more they think for themselves the more they multiply sects and parties; and the more sects and parties are multiplied, the nearer is the individual to the total enfranchisement which the principle promises him. The principle regards exclusively the individual, not the party or sect. It is the *Magna Charta* of his religious freedom, and manumits him from all spiritual authority and influence, and protects him in a prime prerogative of his nature. No one who has admitted the principle can stop short of perfect individualism, for thither it directly and inevitably tends. Yet the whole Protestant world is unequivocally committed to this grand fundamental axiom of Liberty. All the sects adopt it, and are quick to profess it as the cardinal virtue of their faith; and yet it is the seed of death in their vitalities, which has been and is working out their utter dissolution. Their situation is one of wonderful perplexity. If they are faithful to the principle, they expire on its altar. If they are not faithful to it, the crisis is at hand which will drive them clean back to the Papacy. The subject has been studied, and their position is now understood; and the times and the people have at last arrived which will demand definite action, and force them into one or the other alternative. In admitting the principle, they admit into their programme an element radically inconsistent with their very existence, and which suicidally destroys their life. In admitting it, they give up their case and state themselves out of court. It is the completest surrender of a wide-spread dominion to the demands of a rebellious principle that history relates. The sects have had no idea that their distinguishing doctrine of religious liberty led to those stupendous results. They had no idea that they were surrendering their very being to its requirements; yet I challenge any one to show that this is not a logical and consistent deduction from the premises. The great mistake of the sects has been their attempting to compromise an inflexible principle, which, like all the laws of God and Nature, yields to no compromise. They have attempted to ally slavery and freedom, to unite religious liberty and despotism, to fellowship darkness and light, to be hot and cold at the same time! While warring implacably with the Church of Rome about enslaving the faith and conscience of men, they have, though on smaller scale, set up the control of conscience on their own account. While fiercely contending with her for overrunning and treading under foot the right of private judgment and conscience will be sorely respected; himself will be held in esteem so far as his religious faith is concerned, and his religious convictions no longer stigmatized as heretical, criminal, abominable, or absurd, merely because they differ from yours, and mine, and Mrs. Grundy's. This will bring harmony and brotherhood in the religious sphere, and all is the sure and necessary result of the Protestant principle carried completely out to its ultimate fulfillment. So long as man is in any way put under bonds, and his private inquiry and judgment thwarted or interfered with—so long as his individuality is in any way suppressed—there will inevitably be protest, conflict, and war; and so soon as his individuality is left intact, there is peace and righteousness. Hence I avow myself a rebel against all organized authority, all influence and constraint over the individual conscience. I avow myself a schismatic, a disorganizer, a heretic, a Protestant. I declare my independence of all creeds, churches, establishments, preachers, and priests, cardinals, and deacons; and I demand of every one to do me true Protestant justice, in tolerating and respecting my private inquiry and judgment, as set forth in this lecture, and elsewhere in my writings and speakings, according to you, of course, the Protestant right of freely inquiring into their validity, and accepting or rejecting them as to you seems meet; and I hereby declare all sneers and sarcasms, denunciation and abuse, by which they may be met, to be Papistic and persecuting that each man will do so, the reign of Papal tyranny in all its forms will close in everlasting night!

In times of ignorance and blindness it was an easy matter for the few who monopolized learning and knowledge to enslave the conscience and faith of the masses. Ignorance is always credulous and superstitious; has a most unlimited belief in miracles, wonders, gods, and priests; and looks with awe and reverence upon every thing connected with them; and it is not to be wondered at that the people were the willing slaves of the priests, and deluded by their pretended revelations and miracles. It was those times and conditions that originated all the absurd theologic myths and religious monstrosities that by authority, proscription, and education have been perpetuated even down to our own times. But since then the destiny of Humanity has brightened in its course. The common people now know more and are wiser than the priests were then. Knowledge has taken an accurate and demonstrative form; and we have reached the fresh dawn of a scientific era. The development of the individual has reached such a point as to enable him to think for himself, and investigate all those subjects in the light of science, and make up his own verdict. And just in the ratio that the people develop, and become able to, and do exercise their right of free inquiry, the churches and sects lose their authority and influence, and tend to dissolution and decay. Mark the vast change in their power and influence within the last fifty years! How strict, and stringent, and all-exacting and powerful they then were! And how hollow, and a thing of routine and mere custom they have now become! The few who did not then belong to "the Church" were "fugitives and vagabonds on the face of the earth." But now the majority of the people are "outsiders," and science itself is an outsider, not having any particular sympathies with any of the prevailing orthodox creeds. The Protestant principle vouchsafes the broadest license to this outsideism, and is continually filling its ranks by fresh recruits from the pale of the churches. It recognizes my right to be an outsider; and instead of maligning, denouncing, and persecuting me for being so, it but esteems me the more as a true Protestant, carrying out his principles of free inquiry and private judgment to their final conclusions. This license, by-and-by, will make us all outsiders; not that there will be then no religious faith, but all will be free from the dominion of creeds and churches, and

each man be his own creed, and church, and pope, and bishop, and priest. "Liberty of conscience and the right of private judgment," announced by Luther, is the death-knell of all creeds, catechisms, churches, church establishments, and sectarian organizations, which has rang through the ages, and which is hurrying them on to their final crisis!

Most religionists are looking forward to a time when all the sects will eventually be reconciled into harmony, and united upon some religious creed or doctrine, form one Universal Christian Church wherein all will be peace and righteousness. They expect somehow and at some time to realize unity and harmony of religious belief, and subside into a universal brotherhood of love. They lament the multiplication of sects and churches as making against Christianity, and as contrary to apostolic injunction. They lament the religious dissensions and quarrels everywhere prevalent, as contrary to the spirit of Christ's teachings. Each sect supposes that, by-and-by, the rest will come round to his creed, which will evangelize the world. Others, again, believe that they will be united beneath the same banner, during the reign of Christ at his second advent; while others look forward to a new revelation of doctrine to unite them, supposing that their view of the cause will, of course, be affirmed by the new light. All these, however, are idle hopes. They are against the fact and against the law. They look in the wrong direction for peace and harmony, which comes not to man by and through any unitary organization, or any unitary religious faith, for such must always, more or less, coerce the individual judgment. Creeds and religious compacts, or ecclesiastical organizations, by more or less compressing the individual conscience and judgment, develop inevitably internal conflict, malcontent, and discord, which break out into schism and party strife. They violate a fundamental law of human nature in trying to reduce any given number of men, with different organizations, peculiarities, idiosyncrasies, educations, associations, etc., to an unitary conviction, or a dead level of belief on abstract and speculative questions. They violate an ordinance of God in attempting to reduce a given number of human individualities to a uniform standard—in attempting, in short, to destroy Individuality: looking for harmony and peace by the destruction of men's differences! Now, harmony and peace lie palpably in the opposite direction. The millennium comes the other way. What they deplore as an evidence of Antichrist, and the cause of so much contention and strife, is the sure harbinger of coming peace and quiet. The sectarian world will subside into universal brotherhood only when sect, creed, and church have been completely disintegrated and destroyed by the operation of the Protestant formula; when each man will think for himself, investigate for himself, and act for himself at his own cost. There will be then no cause for dissension—not cause of conflict and discord. Each man will be invested with his complete individuality, and will be left to act it out at his own cost, in every latitude and longitude of life. There will be no one, no authority or influence, to coerce him, or say him yea or nay; no one to rebuke him, no one to sneer at him, no one to persecute him. His private judgment and conscience will be sorely respected; himself will be held in esteem so far as his religious faith is concerned, and his religious convictions no longer stigmatized as heretical, criminal, abominable, or absurd, merely because they differ from yours, and mine, and Mrs. Grundy's. This will bring harmony and brotherhood in the religious sphere, and all is the sure and necessary result of the Protestant principle carried completely out to its ultimate fulfillment. So long as man is in any way put under bonds, and his private inquiry and judgment thwarted or interfered with—so long as his individuality is in any way suppressed—there will inevitably be protest, conflict, and war; and so soon as his individuality is left intact, there is peace and righteousness. Hence I avow myself a rebel against all organized authority, all influence and constraint over the individual conscience. I avow myself a schismatic, a disorganizer, a heretic, a Protestant. I declare my independence of all creeds, churches, establishments, preachers, and priests, cardinals, and deacons; and I demand of every one to do me true Protestant justice, in tolerating and respecting my private inquiry and judgment, as set forth in this lecture, and elsewhere in my writings and speakings, according to you, of course, the Protestant right of freely inquiring into their validity, and accepting or rejecting them as to you seems meet; and I hereby declare all sneers and sarcasms, denunciation and abuse, by which they may be met, to be Papistic and persecuting that each man will do so, the reign of Papal tyranny in all its forms will close in everlasting night!

In times of ignorance and blindness it was an easy matter for the few who monopolized learning and knowledge to enslave the conscience and faith of the masses. Ignorance is always credulous and superstitious; has a most unlimited belief in miracles, wonders, gods, and priests; and looks with awe and reverence upon every thing connected with them; and it is not to be wondered at that the people were the willing slaves of the priests, and deluded by their pretended revelations and miracles. It was those times and conditions that originated all the absurd theologic myths and religious monstrosities that by authority, proscription, and education have been perpetuated even down to our own times. But since then the destiny of Humanity has brightened in its course. The common people now know more and are wiser than the priests were then. Knowledge has taken an accurate and demonstrative form; and we have reached the fresh dawn of a scientific era. The development of the individual has reached such a point as to enable him to think for himself, and investigate all those subjects in the light of science, and make up his own verdict. And just in the ratio that the people develop, and become able to, and do exercise their right of free inquiry, the churches and sects lose their authority and influence, and tend to dissolution and decay. Mark the vast change in their power and influence within the last fifty years! How strict, and stringent, and all-exacting and powerful they then were! And how hollow, and a thing of routine and mere custom they have now become! The few who did not then belong to "the Church" were "fugitives and vagabonds on the face of the earth." But now the majority of the people are "outsiders," and science itself is an outsider, not having any particular sympathies with any of the prevailing orthodox creeds. The Protestant principle vouchsafes the broadest license to this outsideism, and is continually filling its ranks by fresh recruits from the pale of the churches. It recognizes my right to be an outsider; and instead of maligning, denouncing, and persecuting me for being so, it but esteems me the more as a true Protestant, carrying out his principles of free inquiry and private judgment to their final conclusions. This license, by-and-by, will make us all outsiders; not that there will be then no religious faith, but all will be free from the dominion of creeds and churches, and

each man be his own creed, and church, and pope, and bishop, and priest. "Liberty of conscience and the right of private judgment," announced by Luther, is the death-knell of all creeds, catechisms, churches, church establishments, and sectarian organizations, which has rang through the ages, and which is hurrying them on to their final crisis!

Most religionists are looking forward to a time when all the sects will eventually be reconciled into harmony, and united upon some religious creed or doctrine, form one Universal Christian Church wherein all will be peace and righteousness. They expect somehow and at some time to realize unity and harmony of religious belief, and subside into a universal brotherhood of love. They lament the multiplication of sects and churches as making against Christianity, and as contrary to apostolic injunction. They lament the religious dissensions and quarrels everywhere prevalent, as contrary to the spirit of Christ's teachings. Each sect supposes that, by-and-by, the rest will come round to his creed, which will evangelize the world. Others, again, believe that they will be united beneath the same banner, during the reign of Christ at his second advent; while others look forward to a new revelation of doctrine to unite them, supposing that their view of the cause will, of course, be affirmed by the new light. All these, however, are idle hopes. They are against the fact and against the law. They look in the wrong direction for peace and harmony, which comes not to man by and through any unitary organization, or any unitary religious faith, for such must always, more or less, coerce the individual judgment. Creeds and religious compacts, or ecclesiastical organizations, by more or less compressing the individual conscience and judgment, develop inevitably internal conflict, malcontent, and discord, which break out into schism and party strife. They violate a fundamental law of human nature in trying to reduce any given number of men, with different organizations, peculiarities, idiosyncrasies, educations, associations, etc., to an unitary conviction, or a dead level of belief on abstract and speculative questions. They violate an ordinance of God in attempting to reduce a given number of human individualities to a uniform standard—in attempting, in short, to destroy Individuality: looking for harmony and peace by the destruction of men's differences! Now, harmony and peace lie palpably in the opposite direction. The millennium comes the other way. What they deplore as an evidence of Antichrist, and the cause of so much contention and strife, is the sure harbinger of coming peace and quiet. The sectarian world will subside into universal brotherhood only when sect, creed, and church have been completely disintegrated and destroyed by the operation of the Protestant formula; when each man will think for himself, investigate for himself, and act for himself at his own cost. There will be then no cause for dissension—not cause of conflict and discord. Each man will be invested with his complete individuality, and will be left to act it out at his own cost, in every latitude and longitude of life. There will be no one, no authority or influence, to coerce him, or say him yea or nay; no one to rebuke him, no one to sneer at him, no one to persecute him. His private judgment and conscience will be sorely respected; himself will be held in esteem so far as his religious faith is concerned, and his religious convictions no longer stigmatized as heretical, criminal, abominable, or absurd, merely because they differ from yours, and mine, and Mrs. Grundy's. This will bring harmony and brotherhood in the religious sphere, and all is the sure and necessary result of the Protestant principle carried completely out to its ultimate fulfillment. So long as man is in any way put under bonds, and his private inquiry and judgment thwarted or interfered with—so long as his individuality is in any way suppressed—there will inevitably be protest, conflict, and war; and so soon as his individuality is left intact, there is peace and righteousness. Hence I avow myself a rebel against all organized authority, all influence and constraint over the individual conscience. I avow myself a schismatic, a disorganizer, a heretic, a Protestant. I declare my independence of all creeds, churches, establishments, preachers, and priests, cardinals, and deacons; and I demand of every one to do me true Protestant justice, in tolerating and respecting my private inquiry and judgment, as set forth in this lecture, and elsewhere in my writings and speakings, according to you, of course, the Protestant right of freely inquiring into their validity, and accepting or rejecting them as to you seems meet; and I hereby declare all sneers and sarcasms, denunciation and abuse, by which they may be met, to be Papistic and persecuting that each man will do so, the reign of Papal tyranny in all its forms will close in everlasting night!

In all the conflicts now going on in the world, civil, religious, and ecclesiastical, whether fought with swords or tongues or pens, whether between nations, sects, or confederates, I see everywhere *really* but two parties—namely, those who fight for Freedom and those who espouse the cause of Slavery.

SPECIAL NOTICES.

DR. G. T. DEXTER,
89 EAST THIRTY-FIRST STREET
Between Lexington and Third Avenues,
NEW YORK.

The meetings of the Harmonial Association of Philadelphia are held every Sunday at the Sansom Street Hall, commencing at half-past 10 A.M., and half-past 7 P.M.

J. G. ATWOOD, HEALING MEDIUM,

Would respectfully answer the inquiries by letter, of many from various parts of the Union and the Canadas, that he has arranged his business so as to enable him to devote his entire time to the examination and treatment of diseases, and for the better accommodation of persons from abroad, has taken rooms in a large private boarding-house. He gives no reliance in any case whatever—relied wholly upon Nature's remedy. His practice is similar to that which was prevalent in the days of "miracles." The whole is guided by a familiar, though invisible, intelligence.

Lockwood, N. Y., Nov. 1854.

SEE HERE!
BEDFORD HARMONIAL INSTITUTE.

We are happy to be able to say to our numerous friends and patrons, that our Mutual Aid Society is so far perfected, that during the Spring Term (which will commence on the 15th day of March next, and continue 14 weeks) we can furnish gentlemen to labor for all of their expenses, except Tuition.

The institution is in a very flourishing condition. Its situation is very healthy, not a case of sickness having occurred since its commencement. The soil of the domain is one of the finest in the world, it being a sandy loam. Those who desire to attend the Spring Term will do well to apply soon. H. CORNELIUS, Proprietor.

Post-Office, Battle Creek, Michigan.

1434.

DISEASES OF THE EYES AND BLINDNESS

Treated by Dr. ROSENTHAL, Oculist from Paris, 384 Fourth Street, near Broadway, New York. Office hours from 2 P.M. to 6 P.M. Dr. ROSENTHAL does not follow the old and cruel routine of bleeding, leeching, blistering, cupping, dieting, etc. His method of treatment is *entirely new*, and *perfectly safe*, excluding, in most instances, the necessity of surgical operations, which were formerly considered as indispensable. His remedies are *inexpensive* and *harmless*, nevertheless, possessed of such efficacy, as to render his success in treating diseases of the eye almost certain.

GOVERNNESS.

A young Lady, educated for, and with seven years' practice in her Profession, wishes to engage as Governess or Teacher. She instructs in the English, French, and Latin, Mathematics, and Rudiments of Music. References unexceptionable. Address, Government, Box 253, Bridgport, Connecticut. 1494.

BEHOLD! THE SICK ARE HEALED.

MRS. S. B. JOHNSON, of Bangor, Me., Practical Physician and Medium, will respectfully offer her services—assisted by her husband—to the diseased, particularly those with *Cancerous* afflictions, and such diseases generally as have baffled the skill of the "faculty."

Examinations of persons at a distance will be promptly attended to on the receipt of \$5, and a lock of hair, or other relic, with name and the residence of the patient.

Rooms at 384 Race Street, below Tenchi. Address, S. B. JOHNSON, Box 434, Philadelphia, Pa.

OPTICAL INSTRUMENTS.

H. SHLARBAUM, Practical Optician and Manufacturer of Mathematical and Philosophical Instruments, small Machines, and Inventor's Patterns, etc., 290 Broadway, corner of Reade Street, first floor, Room No. 6.

The subscriber respectfully solicits your kind patronage, and offers you his most faithful services. By practical and scientific education received in Europe, and by his principles as a true Spiritualist, he believes himself to be entitled to your confidence.

All kinds of Spectacles, Eye Glasses, Telescopes, Opera Glasses, Microscopes, and Drawing Instruments on hand. Repairs promptly made; all work warranted to be as represented.

H. SHLARBAUM.

A CARD.

PROFESSOR J. W. MARKS and lady (late Mrs. B. G. Bushnell), have left the city for their residence in Wyoming Co., to spend the winter. Persons desiring examinations and prescriptions through Clarendon, will receive prompt attention, by addressing them, post paid, at Yorkshire, New York.

1435.

BROTHER JONATHAN'S COTTAGE.

A FRIEND TO THE FALLEN.

BY HENRY H. TAYOR.

The following are a few of the favorable notices of this remarkable work:

The writer's heart is deeply engaged in "the great cause which he advocates."—*Boston Traveler.*

It enlists our sympathies at the outset, and enchains them to the close, as if by a magic spell—now melting us into tears, and anon cheering our hearts with its playful salutes, its delightful images.—*Philadelphian Daily News.*

The author has described the evils of intemperance with a masterly hand.—*New York Dispatch.*

It is such books as this that make humanity wiser and better.—*New York Day Book.*

The story is natural and pathetic, while the characters are possessed of great force and individuality.—*Philadelphia Argus.*

FRANCIS HART, Publisher, 63 Courtland St, New York. 1436.

SPIRITUAL BOOK DEPOT,

276 Baltimore Street, Baltimore. All the works on Spiritualism can be obtained as above. Address, W. M. LANNING. *Mr. French's Invalids Medicines for sale.*

AN ELEGANT GIFT BOOK

FOR SPIRITUALISTS AND FRIENDS OF TRUTH.

Will be published on or about the 10th of December.

THE LILY WREATH

OF SPIRITUAL COMMUNICATIONS,

Received chiefly through the mediumship of

Mrs. J. S. ADAMS.

BY A. D. CHILD, M.D.

Those who have read the manuscripts of this work, pronounce it unsurpassed in purity and elegance of diction, beauty and simplicity of style, and in its correct and attractive presentation of truth.

The LILY WREATH will be printed in a superior manner, equal to that of the finest annuals, bound in rich and durable binding, and in every way made in typographical and mechanical apparatus in keeping with the intrinsic value of its contents.

Doctors and others can address PARTRIDGE & BRITtan, New York.

1437.

"A PEPP IN SACRED TRADITION."

<p